

# NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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## EMOTION-PACKED WEEK

### Ben-Gurion, Goldmann Sharply Differ On Nazism In Germany

By GERSHON JACOBSON

NEW YORK (P.O.) — In the Concourse Plaza hotel in the Bronx, a man cried. He was a Jew with a number.

In the Waldorf-Astoria hotel, tears rolled down the cheek of the German chancellor. He was a German with a past.

Against the backdrop of these tears remembering the past, the two leading Jewish spokesmen in the world looked at the Germany of the present. They viewed it differently.

Premier Ben-Gurion after meeting German Chancellor Adenauer in the Waldorf said: "The Germany of today is not the Germany of yesterday."

NAHUM GOLDMANN, speaking at the Concourse Plaza where a reunion of Auschwitz survivors was held said: "I am not ready to testify like some Jewish leaders that Germans of today are a new German people."

Two emotion-laden meetings took place last week. One was between Ben-Gurion and Adenauer. The other was the Auschwitz reunion.

After a two-hour session with Adenauer, Ben-Gurion came out with a declaration from the German chancellor that Germany will continue her support of Israel in the future.

GERMAN circles later stated that Adenauer's promise was a long-range loan of 80-100 million dollars. Adenauer also promised that Germany would buy Israeli citrus exports. In return, Adenauer received a statement from Ben-Gurion about the "new Germany" which whitewashed the shame of the recent wave of swastika daubings, and the revelation that the Adenauer administration is permeated with former Nazis.

ONE GERMAN source told this reporter frankly that Israel exacted a price for the whitewash and Germany was more than willing to pay for it.

Israeli sources made it a point to state that diplomatic rela-

tions were not discussed by Adenauer and Ben-Gurion. But informed observers said the fact that two heads of state met on such friendly terms and had such nice things to say about each other can be considered de facto recognition.

This for Ben-Gurion is sufficient for the moment. It needs no ratification in Israel, and therefore saves Ben-Gurion a bitter cabinet crisis.

ADENAUER SAID he was "deeply moved" by his meeting with Ben-Gurion. He praised his statesmanship and called him the "chief architect of modern Israel and its remarkable development." He said the German people "drew deep satisfaction" from the fact that through reparation payments to victims of Nazism a contribution has been made towards the rehabilitation in Israel.

HE THEN promised "support of Israel will continue to bear fruit in the future." Ben-Gurion for his part said:

"My people cannot forget the past, but we remember past not in order to go back to it but that it shall never recur." He repeated his statement to the Knesset during swastika daubings, that the "Germany of today was not the Germany of yesterday," and that after his meeting with the chancellor, "I am sure my judgment was correct."

He then wished Adenauer "all success in his efforts to guide Germany in the path of democracy." The meeting itself between the two statesmen was reported to have been emotion-laden, and at one point, when the two men were discussing Nazi past, Adenauer was scarcely able to control his feelings.

ACCORDING TO German sources, the atmosphere was so

charged with emotion that other people present came away shaken and "drenched with perspiration."

Whatever may have happened within the precincts of the Waldorf-Astoria Towers where both men were staying and where they conferred, the scene in and about the Concourse Auschwitz reunion was a rather different one.

Here Dr. Goldmann emphatically hit Ben-Gurion saying "No one has the right to give present German people a certificate of their being a new people, on behalf of world Jewry." He asserted that "Germans of today have not changed."

GOLDMANN further said although "we have many friends we are not sure of majority of German people."

Goldmann spoke at the gathering of former Auschwitz inmates here. About 700 men and women got together for the first time to pay tribute to UJA and establish a world-wide scholarship fund for the children in memory of those that perished. The atmosphere was highly emotional filled with horrible memories of unimaginable horrors.

AFTER Goldmann spoke a white-haired man of 48 was telling story of how Germans cremated his four children.

As we left the Concourse Plaza in the Bronx, what happened 15 years ago seemed just like yesterday. At the Times Square subway station two leather-coated German tourists walked in. Half drunk, with red perspiring faces, they complained in German about lack of real "unterhaltung" in New York. They were the Germans of today. And one would wonder: are they different than the Germans of yesterday? Germans of Auschwitz.

### ISRAELIS EXPRESS MISGIVINGS OVER ADENAUER-B-G TALKS

TEL AVIV (P.O.)—Israeli newspapers expressed misgivings about Premier Ben-Gurion's "historic-meeting" with West German Chancellor Adenauer.

The respected independent daily Ha-aretz stated there is no doubt that Ben-Gurion went to the meeting in Israel's best interests. But the paper commented, Ben-Gurion took a tremendous risk since the Soviet Union, knowing that Adenauer is their most extreme opponent in the West, may interpret the talks as an anti-Soviet demonstration.

THE ACHDUT HA'AVODA organ, Lamerhav, declared that the meeting was surely more important for Adenauer than it was for Ben-Gurion. The paper noted that it was no accident that the talks preceded Adenauer's meeting with President Eisenhower. Ben-Gurion by implying that all was forgiven, simply paved the way for a morally-cleaned Germany which may now sit in the councils of the nations, the paper stated.

But New York, comments the paper, was certainly not the place to discuss German economic support for Israel or stress the danger of Soviet penetration in the Middle East. "It is one thing to protest against Soviet arms for the UAR and another to join the Western chorus in the inter-bloc dispute," the paper commented.

THE HERUT PARTY newspaper stated that the most distressing development of the Adenauer-Ben-Gurion talk failed to shock world Jewry. The Herut organ said Israel sold out its self-respect.

### Haber Likely To Direct New Body's Funds

By GERSHON JACOBSON

NEW YORK (P.O.) — History will be made here this Tuesday and Wednesday when 21 Jewish leaders will meet for the first time to discuss budget of new body which will administer and control funds raised by American Jews.

The meeting of the 21 board members of United Israel Appeal will also name its Israeli representative in charge of disbursement of funds in Israel.

The representative will most likely be William Haber, presently president of American ORI federation and professor of economics at the University of Michigan. Haber couldn't be reached for comment.

Some of 21 who will rule new body are Dewey Stone, chairman; Joseph Meyerhoff, Max Fisher, Philip Klutznick, Albert Levine, Ralph Waxler, Abe Goodman, Morris Berinstein, Melvin Dubinsky, Jack Weiler, Philip Stohlman, Isidore Breslavi, Nahum Goldmann, Rose Halperin, Mordecai Kirshblum, Israel Goldstein, Louis Segal, Emanuel Neumann and Dov Joseph.

Six of the latter are former American executives of the Jewish Agency. Joseph is treasurer of the agency.

High on the agenda of the scheduled discussion this week will be the forthcoming budget of the new body. Also under discussion will be control over loans of agency as well as income of the agency, like from colonies in Israel, that it helped get started.



Haber



King Cotton

This young Israeli Arab lass displays several handfuls of the luxuriant cotton she has picked. The peak of Israel's cotton picking season is in November.

Starting this week the Jewish Agency will become a non-functioning institution transferring all its former departments like the culture department, Herzl institute, youth dept. to sponsorship of AZC.

However aliya and the Patwa dept. will be transferred to the World Zionist Congress.

The former because of their cultural status are tax exempt and therefore will be entitled to the AZC U.S. tax status.

Aliya and Patwa are not in this category and their budgets will not come from funds raised in the U.S. but rather from other countries through the WZO. It was explained that JDC leaders aren't involved in new body. Virtually none on the board has any connection with JDC. This was apparently decision of JDC itself, which decided at a meeting last week not to get actively involved in the new group.

Dov Joseph who arrived for this week's session is going to ask that new organization approve the same budget as last year which is approximately \$200 million.

### B-G Talks Down To Audience

NEW YORK (P.O.)—Speaking to a group of 400 United Jewish Appeal and Israel bond leaders as well as heads of all Jewish organizations, Premier Ben-Gurion told American Jewish youths they ought to spend at least a year of study at Hebrew University.

The meeting, arranged by the UJA and Israel bonds was off-the-record. No one here could explain why even his remarks having no significance whatsoever to Israel's security were off-the-record.

Many in the audience felt Ben-Gurion talked down to the group, underestimating their grasp of Israel's problems.

Ben-Gurion for the first time recognized American Jews as equal partners in Israel's growth. Up to now Israeli leaders have referred to American Jews as merely helpers in Israel's development.

State Department officials in Washington, the New York Herald Tribune reported were pleased with the minimization of Ben-Gurion's contacts with American Jews, so it would not appear that the Israeli Premier was intervening in the American election.



Ben-Gurion

### No Germany-Israel Relations at This Time

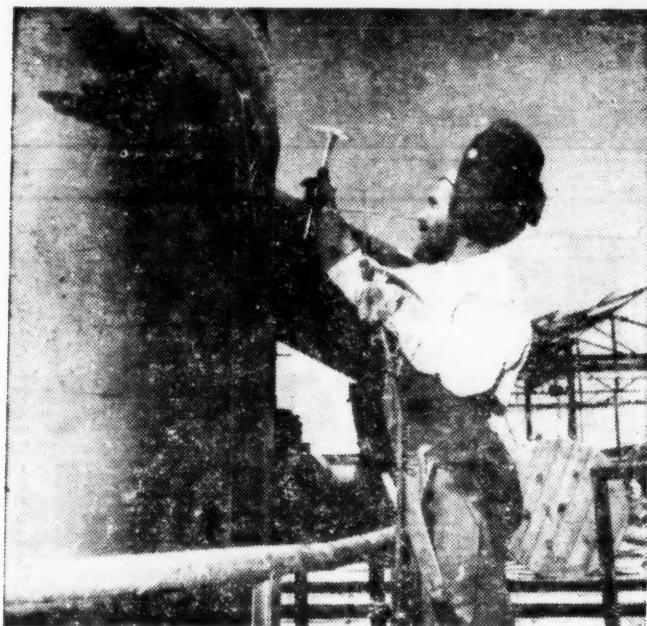
BONN (P.O.)—A West German government official stated that Bonn will not establish diplomatic relations with Israel at this time.

A. Hilger van Scherpenberg, state secretary for foreign affairs, revealed that Germany is in a delicate position, the Near East Report stated.

Bonn, he said has had friendly relations with all the peoples of the Middle East and it owes Israel a "very strong debt of honor" which it is "ready and willing to pay." Israel has a mission in Cologne which handles Israel-Bonn affairs, but does not have diplomatic status.

West Germany is inhibited by the fear that if it should recognize Israel, the Arab states might retaliate and recognize East Germany.





### Tests Irrigation Pipe

A Yeminite workman at the Yuval Gad factory tests a 108-inch irrigation pipe which will be used to bring water to the Negev from northern Israel.

### Film Industry Backs Brotherhood

The motion picture division of the National Conference of Christians and Jews is distributing a special brochure to theaters and film companies titled "1960 - For a Fair Campaign," as part of the film industry's Brotherhood drive for this year. Max E. Youngstein, United Artists vice president, is chairman of the amusement division of the NCCJ and a member of the organization's national committee.

### Disillusioned With Communism

## Pathetic Remnant of Polish Jewry Lives to Emigrate to Israel

LONDON (P-O) -- The remnants of the once mighty Polish Jewish community lives but for one purpose—get out and emigrate to Israel, reports the Warsaw correspondent of the London Jewish Observer and Middle East Review.

While most surviving Jews in Poland left when Israel became a nation and opened its doors, a minority stayed on for a number of reasons, the London paper points out. These include belief in Communism, desire to build a new Poland, marriage to non-Jew; illness; lack of courage and confidence in their ability to start anew in some other land; lack of means, and so on.

**YOUNG JEWS** wanted to complete their studies (free education and state-supported higher studies are one of the best features of present-day Poland); their elders hoped still to wring some material recompense from their family inheritance.

"Then came what we in Poland call 'the earthquake,'" reports the correspondent of the Jewish Observer. "It started with the trial of the Jewish doctors in

Russia, continued with the Slansky trial, Khrushchev's denunciation of Stalin and the uprisings in Poznan and Hungary.

"**WHEN GOMULKA** came to power three years ago and opened the borders, the 'earthquake victims' left. In these three years, more than 30,000 Jews have left Poland. Most went to Israel, but there were many who went to Austria, Canada, France, Sweden, Australia, etc. The immediate impulse has gone, but the emigration still continues at a steady trickle," the Jewish Observer correspondent wrote.

Among those who have left have been many one-time Jewish Communists, disillusioned and disappointed men. "The ideas for which we fought and suffered were not enough to end the Jewish problem," they confessed. They prefer now to build a future for themselves, not for Poland, the London paper's correspondent reported.

As these Polish Jews left by the open west gate, there was a new Jewish influx from the east—from the Soviet Union. These were the beneficiaries of the Gomulka-Khrushchev agreement for the repatriation of Polish citizens. They looked on Poland as a transit camp on their way to Israel. But the years have passed and they are still there. The agreement explicitly forbids their emigration from Poland.

So there exists a situation where there are still some Polish Jews "sitting on their suitcases" and still undecided about making a move, and others

counting the minutes till the time they can leave.

What about those willing to stay in Poland under the iron hand of Communism?

**FUNDAMENTAL** to the Polish Jew today is a rejection of ideologies, or not so much a rejection as an indifference. They can no more compel themselves to be Israeli patriots, than they could be Israel's enemies, or than they have been Polish patriots. They are as unconcerned with Zionism as they are with communism.

In place of the pioneering spirit that Polish Jews took with them to Israel in the immediate post-war years today's potential immigrant from Poland seeks material benefits.

**HE LACKS** the courage—or does not want—to assume the burden which resettlement entails. He feels unable to cope, even temporarily, with standards any lower than those he has to day.

The problem is even more difficult for that large group of Polish Jews which is engaged in the arts; painters, writers, poets, film directors. They want to emigrate but are frightened by the language difficulties and the loss of social and intellectual position which Poland accords to men of their caliber, the Jewish Observer correspondent writes.

But, despite all this, Jews continue to leave Poland for Israel and will continue to do so, unless the Polish government stops the trickle of emigration.

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### What's Hebrew For Drive-In Theatre?

TEL AVIV (P-O) — Another nuclear-age term that Ben Yehuda, the founder of modern Hebrew, never heard of is "kolnoa" the new Hebrew word for drive-in theater.

Reuben Alcalay, the Daniel Webster of Israel, who is famed for coining words in his Hebrew dictionaries that meet modern times has just released his new four-volume Hebrew dictionary to keep pace with the changing times. "Kolnoa" is one of the new words.

### NO MATZOS IN RUSSIA

NEW YORK (P-O)—Jews in the Ukraine and Baltic states have been denied the right to bake matzos.

### Says Israel Big Help to Ghana

By SHIRLEY STERN

PITTSBURGH (P-O)—Ambassador W. M. Halm of Ghana told the student body of the University of Pittsburgh of the great help Israel has been to his country.

Ambassador Halm revealed that, though his country has economic ties to Britain, a world power. Ghana has turned to little Israel as a country to help her with the big job of nation-building.

"Israel, you know, is highly industrialized and able to supply the technical and managerial know-how we needed. We have many things in common," he said. The ambassador said Ghana has had Israel set up "a flying school and a nautical school" as well as the Black Star shipping line.

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# How to Convert to Judaism

By SUZANNE MESSING

NEW YORK (P.O.) — Is there someone in your family who will be marrying a non-Jew in the future? If they are, and if their intended spouse intends to convert to Judaism, this is what confronts the non-Jewish newcomers.

At least 2,000 Americans convert to Judaism every year, according to Rabbi David Max Elchorn, who has done several studies on the subject. "This is a very conservative figure," Rabbi Elchorn says. "I'm sure that the actual number is much greater."

The conversions take place despite Judaism's refusal to seek them nor encourage them.

Although Orthodox, Conservative and Reform leaders agree on this basic point they differ greatly in their requirements for conversion.

This is what it takes for a man or woman to convert to Judaism according to leaders of the three groups.

**THE REFORM** group is the most liberal in its demands on the convert. It does not require circumcision or ritual bathing according to Rabbi Daniel L. Davis, director of the New York Federation of Reform Synagogues. Davis is also the author of "How to Become a Jew," a pamphlet distributed by Reform rabbis to prospective converts.

The Reform movement's view is that "it would be crude, if not cruel to require circumcision of a grown man," Davis said.

If a person in the New York area convinces a Reform rabbi of his genuine desire for conversion, the rabbi refers him to a course at the House of Living Judaism. The Reform group is the only one which gives instruction in a class. Conservative and Orthodox rabbis give only individual instruction. The course lasts nine weeks, about one hour each week.

**THESE ARE** the subjects discussed: history of the Jews, basic Jewish concepts, the synagogue, worship and prayer, ceremonies in Jewish life, the American Jewish community and Reform Judaism.

Students who complete the course are referred back to rabbis for the conversion ceremony. Of the 150 to 200 persons that usually enroll in each course, about 90 complete their conversion.

**IN A PRIVATE** ceremony in the presence of witnesses or at a Sabbath service the convert is asked to give up his former faith, to share the faith and fate of the Jews, to bring up his children as Jews and have his sons circumcised, to take a Jewish name and join a synagogue. A certificate of conversion is then issued which is kept in the archives of the synagogue.

Rabbi Davis says that although more men than women convert the difference in number is not large. Elchorn in his study, however, found that among all converts to Judaism four out of five were women and most were motivated by plans to marry a Jew.

In the Reform group, Rabbi Davis said, many converts belong to congregations, some actively so, and the congregation accept them.

**TO MANY** converts the feeling of belonging to a group is one of the appealing aspects of Judaism. Many are also attracted to the idea of atonement without an intermediary and the fact that Judaism provides an entire way of life. The de-emphasis of salvation after life in Judaism is one of the more difficult ideas for

the convert to accept, Rabbi Davis said.

When asked how could a person possibly change faiths in nine hours of instruction Rabbi Davis said, "A conversion to Judaism gets deeper in time. Christians believe in a psychological conversion. This is not characteristic of Judaism. As a man learns more by living as a Jew he becomes more deeply involved."

**THE CONSERVATIVE** movement requires a potential convert to study three months before conversion. His teacher is usually a rabbinical student, who is often paid for the lessons.

Converts in the New York area are often referred to Rabbi Philip R. Alstat, a resident rabbi at the Jewish Theological Seminary. He stresses, however, that conversion is not an official concern of his. It is simply because he lives at the seminary, he says, that former students often refer cases to him. In the past 15 years, Alstat has directed the conversion of 75 persons. Most of these were women who were planning to marry a Jew. About half had been Protestants and half Catholics.

**RABBI ALSTAT** has found that although the Jewish family involved in such a marriage often never really accepts the convert as a Jew, the parents of the convert have in almost every case accepted the conversion of their child.

In the Conservative group requirements for conversion have been set up by the Rabbinical assembly. They are: three months of study in the following subjects: history on either a college, high school or elementary level, depending on the background of the convert; the reading of one or two books on principles and practices of Judaism; mechanics of reading Hebrew; discussion of Jewish problems such as anti-Semitism; the difference between the three branches of Judaism; discussion on what makes a Jewish home, and visits to the three different types of synagogues.

**THE CEREMONY** of conversion includes immersion in a mikvah for both men and women, and for men circumcision. For those already circumcised, technical circumcision is required that is the letting of a blood drop. The convert is then taken to a synagogue by three witnesses. There he pledges to bring up his children as Jews, to adopt a Hebrew name and generally takes the same views as are taken by the convert in a Reform synagogue.

"Although in Jewish law the convert has the status of a Jew," Rabbi Alstat said, "it is difficult for Jews to accept the convert

But because of the intermarriage rate we reluctantly choose the lesser evil. We accept converts rather than have the Jewish person marry in a church or in a civil ceremony."

Rabbi Alstat said he has no way of knowing if the convert is observant or if his children marry Jews. He does recall two individual cases however. In one a woman convert divorced her Jewish husband but continued to practice Judaism. In another case a young woman studying for conversion broke her engagement to a Jew but continued with her instructions and was converted.

"The Orthodox attitude toward conversion is governed entirely by the Shulhan Oruch, the code of Jewish law," said Rabbi Israel Klavans. He is executive vice-director of the Rabbinical council of America (RCA).

The rabbi must never encour-

age a prospective convert. As a matter of fact, he is supposed to discourage him at least three times during instruction prior to conversion.

**THE DESIRE** to marry a Jew is not considered sufficient reason for conversion. "I do not consider that we can accept non sincere converts so that the Jewish partner can still consider himself Jewish," Rabbi Klavans said. If, however, the potential convert, expresses willingness to observe the Sabbath, kashrut and family purity laws his instruction begins.

The instruction is individual and is left up to the rabbi. When the convert feels he is ready to accept Judaism he goes before a Beth Din, a religious court composed of three persons. The male must undergo real or technical circumcision and both males and females must take the ritual bath, symbolic of the washing away of idolatry.

"When a marriage is involved," Rabbi Klavans said, "parents sometimes object even if the non-Jew experiences a genuine conversion. From the religious point of view, however, that exclusiveness is not justified."

**RABBI KLAVAN** believes that most converts are fairly observant and might be more so if their Jewish mates were. "But," he adds, "conversion is a gamble



In For Two

There's nothing unusual about this picture until you notice the tallit these would-be cage stars from Lubavitcher yeshiva are wearing. The students are Berl Rodal of Canada and Mendel Bruck of Cuba.

at best." In general the children of converts tend to marry Jews, he said.

The Orthodox community genuinely accepts a convert eventually, he said. As for the feelings of the leaders of Orthodox Jewry toward conversion, Rabbi Klavans says, "Large scale acceptance of converts would water down Judaism. Yet we must realize that Jews are a minority that is suffering a continuous loss of people to Christian Science, Unitarianism and other groups. We have no choice but to accept the genuine convert."

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# Will Psychiatry And Judaism Find Community of Interest?

By ALFRED K. ALLAN  
(Final article in series)

NEW YORK (P.O.) — Will psychiatry force drastic changes in the Jewish religion?

A young rabbi, who asked that his name not be used, told the POST and OPINION, "I believe that we will have to modify our teachings in the light of what psychiatry has found."

Disagreeing with this opinion is Rabbi Fred Hollander of the N. Y. Board of Rabbis who says, "This isn't a question of modifying religion at all. Very few psychiatrists feel that religion has to undergo modification. They recognize religion as a positive force in lives." All must concede, however, that psychiatry has had an effect on religion.

Probably the most singularly significant effect modern psychiatry has had upon the Jewish religion is its fostering the creation of what is now known as "The Pastoral Psychiatrist," in which rabbis are actually studying psychology, and then counsel congregation members in need of help.

The American Foundation of Religion and Psychiatry is giving the first post-graduate program for rabbis and ministers in pastoral counseling. This reporter sat in recently on one of the lectures for students in which the Bible story of Abraham was being discussed by Dr. Herbert Holt, a practicing psychiatrist, who was speaking of the story from an analytical point of view seeking the psychological motives behind Abraham's actions. In addition, students at the foundation work all day with patients there under the direction of social workers and psychiatrists, so that they can learn to recognize and counsel on problems of mental illness.

Rabbi Reuben E. Gross (Orthodox), one of the students, told this reporter, "We rabbis can, due to this training, go back to our congregants and distinguish

and recognize possibly serious problems in those who come to us for counseling and guide them to where they can get help with their problems."

The fact is though that less than a handful of rabbis are studying at the foundation and no financial support from any Jewish organizations has come to help finance and continue the foundation's work. Asked for the reason behind this Rabbi Gross replied, "They just don't know about it. Rabbis are behind ministers as far as alertness to the need for pastoral counseling. Many are still thinking in rudimentary and insipient terms. Other rabbis, however, more advanced in their thinking, are giving more and more of their time to pastoral counseling and getting degrees in psychology."

A woman patient at Bellevue Hospital had to undergo a serious operation. The night before she tossed restless and uncomfortable in her bed. The doctors attending the case clearly saw that the woman was over-wrought in anticipation of the operation she faced and that this fear could have a bad effect on the operation's outcome. The doctor in charge asked a rabbi to visit the patient. The rabbi used his full resources and knowledge of both psychiatry and religion to calm the woman's fears. "I place my trust and confidence in you" the woman whispered as the rabbi continued to speak to her. The talk considerably calmed the woman's fears and prepared her for a successful operation.

This is part of the "Pastoral Psychiatry" program of the New York Board of Rabbis, training rabbis and theological students in pastoral counseling in co-operation with Yeshiva University and Bellevue Hospital. Rabbi Fred Hollander, director of the program, says, "Although we don't think of religion as a medicine, we know that faith can give people hope and courage."

Rabbi Hollander has found that there is no hesitancy even among very Orthodox Jews, to go to psychiatrists. "They are not, however, so much interested in therapy," Hollander points out, "rather it is that they respect psychiatrists because they feel they are trying to help people."

The Brotherhood Temple has a special counseling service in which a panel of doctors, psychiatrists and rabbis attempt to help people with their emotional

## B-G Turns Out To Be Zealot

WASHINGTON (P.O.)—Prime Minister Ben-Gurion devoted his efforts and energies on his flight from Boston to Washington not to discussing with his top diplomatic aides subjects to be taken up with President Eisenhower, but to a heated discussion with his red-headed Israeli chauffeur, Ze'ev "Gingy" Moscovitz, aimed at persuading him to adopt a Hebrew last name.

reason, "I see it as a more effective way for me to counsel people and help them with their problems."

Dr. Samuel Weiss, a former Orthodox rabbi, now a practicing clinical psychologist, says that he found the rabbinite, "too time consuming for someone like myself who was primarily interested in the field of counseling. There are too many other things a rabbi has to do besides counseling."

Others former rabbis gave similar reasons for their entering the field of psychiatry full time.

What has been the impact of modern-day psychiatry on religion? According to Rabbi Henry Kagan of Mt. Sinai Temple, himself a licensed psychologist, psychiatry has "revived interest in the ancient healing method of classic Judaism and has clarified and reaffirmed the ancient contention of religion that character problems and refer them to expert help. "The program is working out very well," a spokesman for the temple says. And at the Free Synagogue, a social service consisting of the referring of people for psychiatric care, is in effect.

A number of rabbis have left or are planning to leave the rabbinite entirely to become psychologists and psychiatrists. Rabbi Gross, who is leaving the rabbinite after he completes his study at the foundation, gives as his

Moscovitz told the P.O., "This . . . the matter of my changing my name . . . was the subject for discussion for the entire flight."

Ben-Gurion refused to accept Moscovitz's excuse that his father might not approve changing the family name.

"Gingy" indicated that a statement to the effect that an Hebrew name for him was the concern of the Prime Minister might possibly change his father's mind. Ambassador and Mrs. Harman, Theodore Koilek, Director General of the Prime Minister's office in Jerusalem, and other members of the official party volunteered to sign such a statement. And so, in the near future, Moscovitz may be known as Mossek, which in Hebrew means treating or extracting oil from leaves, or Ronel which is Hebrew for song of God.

strength will depend on parent-child relations. Modern psychiatry has given scientific psychological proof to the claim made by religion long ago that the only road to personal happiness and stability is the capacity the individual has to be hopeful and his capacity to love which includes sex but is more than sex."

Rabbi Kagan makes a bold proposal: "It would be a step in the right direction if our larger congregations able to engages more than one rabbi on their staff, would include one rabbi whose primary function was that of a counselor and who has been psychologically trained for that role."

For the future Rabbi Hollander believes, "There will be no actual blending of religion and psychiatry. But there will be a constant search to see how we can co-operate for our common goal of helping our fellow man."

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I THINK AS I PLEASE

# Israel's Music Scene Seethes With Feuds

By CARL ALPERT

HAIFA — Israel's otherwise brilliant and burgeoning cultural life is marred by one blot which, in recent years has developed through a series of fantastic, almost comic opera episodes. There is a grim sort of humor in the tragedy of a three-cornered feud which still flares fast and furiously, with fanfare, flourish and fortissimo.

The feuding elements are, respectively, the Israel National Opera, the Israel Philharmonic, and the music critics. It is sometimes difficult to single out the separate strands of the conflict but it appears to have begun ten years ago or more when the founder and leading figure of the opera, Mme. Edis de Philippe became infuriated with what a critic had written. The story goes that the prima donna then issued instructions to ban the critic from all future performances. It was a fateful step, alas, and to a man the critics of the country, joined by their less musical-minded journalistic colleagues as well, invoked an unofficial boycott of the opera. It became an almost unwritten law that if the opera were to be mentioned in print at all, the comments must be unfavorable.

THIS HARDLY contributed to Mme. de Philippe's peace of mind, but she bided her time. And finally she slapped a libel suit against one of the country's leading critics for a satirical and critical article he wrote about the opera in Commentary magazine. The case was settled with the publication of a full-dress apology by the critic, in which he ate crow. In eight separate paragraphs he recanted, revised or regretted opinions he had expressed.

A separate chapter entirely is the opera company's feuds with the Habimah and Israel Philharmonic Orchestra. For some time the opera rented the premises of the Habimah theatre, and the latter was delighted to have the additional income, small though it was.

CRISES AND conflicts cropped up, and the opera one day found itself locked out of the building on the very eve of a performance for which tickets had been sold. Undaunted, Mme. de Philippe's operatic staff broke into the building and staged their

show by the light of emergency lamps, since the hospitable host had effectively cut off the electric current. A week later, when the opera folks again smashed in a door, they were dragged out by the police. All this happened in 1953.

Cultural relations continued on the same pleasant level through the ensuing years. Mme. de Philippe, an American girl with conviction, energy and initiative, withdrew to assemble her forces, and not long ago returned to the scene with an enlarged company called the Israel National Opera.

By this time Tel Aviv possessed a new concert hall, the Mann Auditorium, but Mme. de Philippe's company was persona non grata, and was not permitted to engage the new facilities for its performances.

THE NEXT blow came with announcement by the Philharmonic that they were going into the opera business, and were bringing over an Italian company to present the "Marriage of Figaro" jointly with the local orchestra. This seemed to be a flagrant case of unfair competition, not to speak of needless expenditure of foreign currency and an Inter-Ministerial Committee set up by the government decided not to allow the import. This decision was set aside by higher authority on the grounds that cancelling the Italian company's visit might result in an international incident.

THE FEUD goes on. A violinist with the Philharmonic is not permitted to play with the Opera orchestra, even when he is free. Neutral bodies are still trying to bring about peace, but the two musical institutions continue to swipe at each other in the press. "We are of the opinion that the Israel Philharmonic Orchestra and the Israel National Opera are of such different artistic levels that it is completely incorrect and confusing to the public to compare them as if on the same footing," writes the orchestra spokesman in a letter to the press. The opera directress writes of the possibility of her inviting a competing symphony orchestra at the height of the season.

I cornered Mme. de Philippe at the ZOA House in Tel Aviv last week and found her most pleasant. But when I told her I was a newspaperman, and wanted to interview her, that was the end. She is apparently still allergic to the press.

At the moment, temporary sweet harmony reigns.



## Feuding, Fussing And A-fighting?

Despite Carl Alpert's report that the Israel music scene is wracked by feuds, Carlo Mario Giulini's (fifth from left) performance of "Marriage of Figaro" seems to have gone off without a hitch. With Giulini conducting, the famed La Scala Opera Company, first-rate opera was finally sung in Israel according to one Tel Aviv music critic.

# 'Commotion' Surrounding Graham's Visit to Israel Blasted

TEL AVIV (PO) — The aura of "commotion" surrounding Billy Graham's visit to Israel was blasted by the mass-circulation daily, Ma-ariv.

The newspaper said that the decision of the Mann Auditorium authorities not to place the hall at the American evangelist's disposal was "wise and correct." But the paper commented, the "commotion" touched off by Graham's visit was "incorrect and in bad taste."

The respected independent daily Ha-aretz, editorially stated: "If

the Church of England declines to place its temples at the disposal of Bill Graham, there is no reason why one should expect a Jewish public institution to do so.

"It must be borne in mind that in our specific case there is a special connection between the nation and its faith which is binding on all, including non-believers. A Jew may consider himself an atheist and still find Christian preaching unpalatable. It is an instinctive feeling with

us and it should be respected," Ha-aretz concluded.

The Histadrut-oriented daily, Omer, on the other hand, made a case for religious tolerance and free speech, adding that Graham deserves encouragement if he brings people closer to religion and that he should be permitted to speak up anywhere he wishes.

Graham declared when he entered Israel he was "undertaking a pilgrimage to the holy places, not to crusade for converts."

His first words in Israel were, "It's a great privilege to be here. I have very many friends in Israel," the Jerusalem Post reported.

HE WAS officially greeted by Mr. Gershon Avner, on behalf of the Foreign Ministry; Dr. Haim Wardi, on behalf of the Ministry for Religious Affairs; the Reverend Herman Pencovic, chairman of the local "Billy Graham Committee," and the heads of the various Protestant denominations in Jerusalem.

## BOOKS

### Brilliant Career of Weizmann Described in 'Hollow Glory'

HOLLOW GLORY, by Samuel Shihor, \$4.95 (Yeselsoff).

Those who have read the biographies of Israel's first president, Chaim Weizman, gained little insight into his true place in the political hierarchy of the new nation. But Samuel Shihor, noted Israeli editor and author through home archives and interviews with survivors, unearthed the true status of the distinguished chemist and Zionist leader in Israel's life.

His later years were a period of frustration and heartbreak for the affairs of state were never entrusted to him, and all his messianic fancies concerning his part in creating the state were purposefully dissolved.

The story is masterfully woven by an adroit writer and researcher. Only now can one understand the true emotions and reactions of Weizmann, fashioner of a notion that was not his to mold, even while he served as its putative head.

ANATOMY OF FAITH: MILTON STEINBERG, edited by Arthur A. Cohen, \$4.75 (Harcourt Brace).

Milton Steinberg, one of the most brilliant minds in the

American rabbinate, was a philosopher and theologian whose interests comprised virtually all modern literature in these fields. A disciple of Mordecai Kaplan, he often differed with Kaplan on the watered down concept of God promulgated by the professor and many of his thoughts were tempered by remembrance of a pious childhood disturbed by an excess of rationalism among both Christian and Jewish theologians.

His comments on conditions and ideas attempted mathematical cubbyholing. But despite every personal parallax his essays and preachments were remarkably clarifying and stimulating, and deserving perpetuation. That service has been rendered by his equally brilliant disciple, publisher and writer Arthur Cohen, in this posthumous volume.

The essays included provide lucid interpretation of such a Dewey, James, Tillich, Niebuhr, Sartre, and other well-known contemporary thinkers, all interfused with Steinberg's Judaic cerebration. A most valuable and commendable consummation.

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## COMING EVENTS

Sunday, March 27, 4 p.m. Second Annual "Round the World Fair" by the Society for the Advancement of Judaism 15 W. 86th st. (Also on Monday Tuesday from 2-10 p.m.)

Sunday, March 27, 8:15 p.m. "Judaism and Americanism Today" forum sponsored by Bnai Zion. Woldorf Astoria. Public invited.

Sunday, March 27, 7 p.m. 5th Annual Reunion-Convention and Banquet of the Tora Vodaath Alumni Association. Riverside Plaza Hotel

LECTURES and SYMPOSIUMS  
Saturday, March 26, 8:30 p.m. A Hebrew lecture on "Yehuda Halevi" by Dr. Abraham Hal kin. Herzl Institute, 515 Park ave. Public invited.

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Sunday, March 27, 3 p.m. Voices from the Past: Ancient Hebrew Treasures Behind the Iron Curtain. Lecture by Dr. Abraham Katsh, chairman department of Hebrew Culture, N. Y. U. Herzl Institute. Public invited.

Monday, March 28, 6:15 p.m. Jewish Background of the New Testament. Lecture by Dr. Theodor Gaster, YM and YWHA, 92nd st. and Lexington ave. Admission \$1.

Monday, March 28, 8:30 p.m. Who Is A Jew? Lecture by Dr. Theodor Reik. 92nd st. 'Y' Admission \$1.

Monday, March 28, 8:30 p.m. The New Harmony of Science and Religion. Lecture by Dr. Eric Gutkind. Master Institute of United Arts, 310 Riverside Dr. Admission \$1.25.

Monday, March 28, 8:30 p.m. Job or J.B. Lecture by Myron Fenster, rabbi Jewish Center of Jackson Heights. Herzl Institute. Public invited.

Tuesday, March 29, 6:15 p.m. Conservative Judaism Today: Mordecai Kaplan. Lecture by Dr. Eugene Borowitz. 92nd st. 'Y' Admission \$1.

Tuesday, March 29, 8:30 p.m. "He

brew Slang," the language of the prophets taken on new forms in modern Israel. Lecture by Dr. Moshe Seltzer, Israeli editor. Herzl Institute, public invited.

Wednesday, March 30, 6:15 p.m. Revival of Jewish Communities in Western Europe. Lecture by Dr. Meyer Kreeger. 92nd st. 'Y' Admission \$1.

Wednesday, March 30, 8:30 p.m. Midweek Forum: "Our Jewish Neighbors to the North," a situation report on Canadian Jewry. Lecture by Levy Becker, vice-president Canadian Jewish Congress. Herzl Institute. Public invited.

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Stanley Kramer received the Best Producer Award for 1959 for his production of "On the Beach" for United Artists release from the Film Critics Circle of the Foreign Language Press of New York.

MACMILLAN MAY  
VISIT ISRAEL

LONDON (P.O.) — British Prime Minister Macmillan may visit Israel as a result of an invitation extended to him by Prime Minister Ben-Gurion.

Ben-Gurion revealed that he had made two attempts to arrange a meeting with Nikita Khrushchev. He said he still wanted to meet Khrushchev and hoped the meeting could be arranged.

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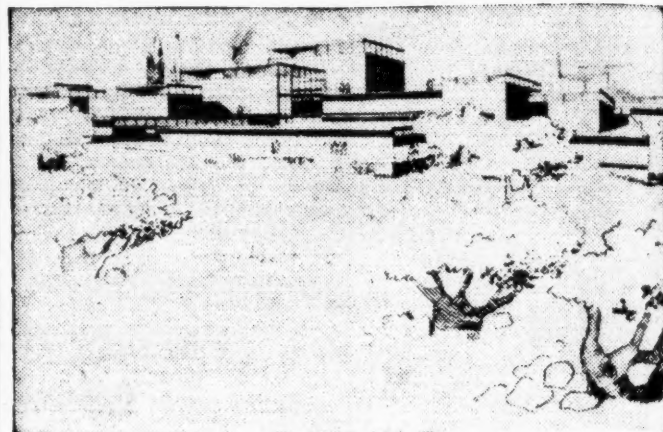
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## Home of Billy Rose Exhibit

The Billy Rose Sculpture Garden will be housed in the new National Museum of Israel. Here is an artist's conception of the magnificently-located museum adjoining the Hebrew University campus overlooking all of Jerusalem. The National Museum will be built on a 25 acre plot and will house the Bezalel Museum, the Archaeological Museum as well as the Billy Rose Sculpture Garden.

## SHAKESPEARE WORK ACCLAIMED

"Henry IV, Part I," the newcapers, touched casually with Shakespearian production at the Phoenix Theatre, got the critics acclaim this week. Here is what they had to say:

Post: "A good rendering of the play."

Times: "One of the richest Shakespearian dramas played in a good, uncomplicated mood."

Mirror: "A magnificent chronicle play... acted to the hilt for your enjoyment."

News: "Still a rousing drama." Herald Tribune: "A tribute to the company... worth seeing."

World Telegram: "A performance that was intelligent, stirring and understanding."

"Henry IV, Part I" is a Stuart Vaughan production. It is a play fiery with angers, bouncy with

love, and wide open to the clangor of battle. There is, of course, the sweep of Shakespearian language, and many moments of staged riches.

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Czechoslovakia, for generations a leading producer of traditional Kosher spirits, is now supplying the shelves of package stores throughout this area with their world-famous Passover stock. This includes Kord vodka, cordials such as cherry liqueur and cream of raspberry, and Jelinek plum brandy—better known as slivovitz.

The cordials are 60 proof; the vodka—which is 100% neutral spirits distilled from potatoes—is 100 proof. The slivovitz (also 100 proof) is ten years old.

Another recent arrival from Old Bohemia is a new color-illustrated book of mixed-drink recipes for every occasion, the year-around. This volume—which is free—offers a wealth of suggestions ranging from Old World favorites to standard mixed drinks, the use of these products for cooking, and even a section in which to record your own innovations. The book can be had for the asking. Write to the importer of Kord liqueurs, Imported Brands, Inc., 121 Lawrence Ave., Brooklyn 30, N. Y., TR 1-2000.

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## Modern Jew Ashamed to 'Pray and Express Faith'

By Dr. ABRAHAM J. HESCHEL  
(Associate Professor of Jewish Ethics and Mysticism, Jewish Theological Seminary)

The modern Jew is ashamed to live up to what is in his heart. It would look sanctimonious, not hypocritical. He is too sophisticated; he is ashamed to pray; he is ashamed to confess that at times he is overpowered by an awe and a sense of the trace of God in the world. Baseness leads to a further alienation.

A religious revival will come only from inner embarrassment from the agony of the intellect as it stands overwhelmed in the face of the mystery which lies hidden in all things and the inscrutable mystery of the mind itself.

IN THE meantime a new religion is emerging throughout the world, a religion in which the body is the supreme object of worship to the exclusion of an existence.

There is no faith except in the cultivation of the heart, in the depths of the soul, in the ennoblement of the mind.

An this cannot be attained amid the vulgarization of life, or without sensitivity and strain, discipline, effort, and contemplation.

There is no human being with out faith. But some worship idols and others the God of Israel. We are free to choose. An idol is what man creates for himself, in his own image, in the image of his own concepts.

THERE IS no faith without strenuous effort, effort in thought and in deed. Faith is not something snatched from mid-air something absorbed in a fit of

distraction. Awe precedes faith, the sense of wonder precedes faith.

Faith comes out of awe, out of an awareness that we are exposed to His presence, out of anxiety to answer the challenges of God, out of an awareness of our being called upon. Religion consists of God's question and man's answer. The way to faith is the way of awe. The way to God is a way of God.

God is either of no importance or of supreme importance. With out Him all is vain: the State, civilization, the life of the individual and of society. What God means is expressed in the words: "For Thy loving kindness

is better than life." God is He whose regard for me I value more than life. If there is no God it is not worthwhile to be a Jew. If there is no God the work of the prophets of Israel is a scandal of world history.

JUDAISM is an answer to man's ultimate questions.

Judaism declined not because it was refuted but because it became irrelevant, dull, oppressive, insipid.

The individuals detached themselves from the tradition when they ceased to perceive the connection between the problem that agitate the heart and the Torah and the Commandments.

## BALTIMORIAN WORKS TO PROVIDE BLIND WITH JEWISH EDUCATION

By JANET LEVIN

BALTIMORE (P.O.) — Too often, the Jewish community goes unaware of the plight of the many Jewish children who are prevented by a physical handicap from receiving a systematic Jewish education.

However, in her quiet and modest way, Mrs. Rose Finkelstein, a native Baltimorean, has been performing a herculean task in making Jewish education available to the blind.

The transcription of Hebrew into Braille is the acme of Mrs. Finkelstein's achievement in her work for the blind. Mrs. Finkelstein was among the first to respond to the call of the Woman's League of the Jewish Theological Seminary for volunteers to transcribe Braille books on subjects of Jewish interest.

The Red Cross quarterly, the

"Hourglass" commended Mrs. Finkelstein's work.

Mrs. Finkelstein is the Braille chairwoman of the Seaboard region of the Women's League of the Jewish Theological Seminary. At the periodic regional meetings, she exhibits her work and offers to teach any woman interested in learning either English or Hebrew Braille. Unfortunately eight to ten women out of the thousands affiliated have exhibited any interest over the years, and no one has ever followed through and finished the course. Undaunted, Mrs. Finkelstein carries on her campaign to enlist volunteers. The Jewish Braille Institute gives a correspondence course in Braille and Mrs. Finkelstein is ready to help any sisterhood group set up a Braille instruction project.

Mrs. Finkelstein explained that anyone who can read Hebrew or Yiddish and has mastered the technique of English Braille transcription can easily learn to transcribe Hebrew words into Braille.

### LAUD UJA

NEW YORK (P.O.)—More than 750 survivors of Auschwitz lauded the United Jewish Appeal at their first reunion 15 years ago.

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## Star of 'Raisin In the Sun' Was Adopted By Orthodox Family

NEW YORK (P.O.) The star of the award winning play, "A Raisin in the Sun," Claudia McNeill said, "I'm half Negro, half Cherokee and I was adopted by Orthodox Jews."

She told a Philadelphia Jewish Exponent reporter that as a young child she was "unwanted, and uncared for." Her father deserted her mother before she was born. She was placed by the Children's Aid Society on Manhattan's East Side in an Orthodox Jewish family in the Bronx as a "mother's helper."

THE FAMILY treated her as one of the family instead of a "helper." Finally they formally adopted her.

"They made me feel as if they needed me," the Broadway star said. "My own people, my own race didn't want me, but strangers of a different faith cared for me!"

"I never realized how hard it must have been for the family," Miss McNeill told Shirley Yasuna of the Philadelphia Jewish Exponent. "The situation was so unusual, we had to move to the lower East Side again."

SHE HAD the same Orthodox education the rest of family's

children had. She went to Hebrew school regularly and learned to speak Yiddish and read Hebrew.

The woman who plays Lena Younger in "Raisin" works at the New York Home for the Jewish Aged several times a week. A Catholic, she also does considerable charitable work for Catholic institutions.

### RED ARMS FLOW TO ARABS

JERUSALEM (P.O.) A high ranking Soviet diplomat in Israel reportedly stated that Israel has no chance of receiving from the West enough arms to match the arms the Arabs are getting from the Soviet bloc.

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### Digest of the Yiddish Press

## BEN-GURION'S ENERGY EXHAUSTS NEWSPAPERMEN

By SAMUEL SILVER

Where does Ben-Gurion get the energy? This was the question asked by newspapermen who trailed the Israeli minister during his 10-day visit here. One of them, the Forward's Eliezer



Silver

too, was his versatility. He chatted with one friend about football. With Pat Nixon he talked about the New Testament. At the Hammarskjöld party he dwelt on Plato.

He spoke in several languages to Adenauer and chuckled when the latter told him that one of his 20 grandchildren had said he hoped one day to become Chancellor of Germany but Adenauer had replied, "I'm sorry; there's only one Chancellor in Germany: me."

Lyndon Johnson was so intrigued by Ben-Gurion that after their two-hour chat he still

wanted to talk, so he phoned the premier from his auto-telephone. Weizel relays in detail how Ben-Gurion chided a State Department aide for the U.S. failure to tell the Arab armies to get back to their own countries in 1948 as Ike told Israeli army to get back to its country after the Sinai action.

The fatigued reporter concludes that Ben-Gurion impressed American leaders with his personality. As proof, the reporter says that Eisenhower told a bridge partner the night after he met Ben-Gurion: "What a man. What idealism."



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## Development Begins In The Nursery

### Where Do Our Leaders Come From?

This is the second of a series of short discussions of good leadership by Gustav Heller, prominent National Jewish Welfare Board leader. This discussion was part of a paper delivered by Mr. Heller before a JWB convention.

By GUSTAVE HELLER

The question of recruiting and training lay board leaders is a hardy perennial. It seems to me that I have heard it discussed annually for the thirty years that I have been attending National

Jewish Welfare Board regional and national convention.

Good leadership in any area of life, be it in politics or war or social organization is a "something thing." We try our best to seek but we never achieve perfection and, as with the stock market, the level of leadership has its ups and downs. But we must continually plan and re-evaluate our approaches because just as with "savings" so it is with the preparation of leadership. If you postpone doing it until you need it, it usually is too late.

I DON'T MEAN to say that we should wring our hands in morbid self-criticism. If we think about it, I'm sure we can agree with considerable pride that in any catalog of the virtues and benefits which flow from the Jewish Community Center program into the life of the community-at-large, leadership and personality development are pre-eminent.

Actually, we start developing leadership qualities in the nursery school as witness the definition of one four year-old who described it as "A place where they try to teach children who hit, not to hit; and children who don't hit, to hit back." We keep on working at this job right through to our Senior Citizen

clubs, working our magic in many ways, open and subtle. The reason we are able to do it, lies in the very nature of our work which somehow brings us closest to man's intermost human needs and desires, the need for live and friendship and the desire to express himself creatively.

THROUGH CLUBS, dramatics, athletics, and in our discussion groups we provide a natural setting in which individual men and women, boys and girls attain a sense of status and purpose in life. Through desirable forms of competitive activity we help people sow seeds of group togetherness, cultivate a spirit of interdependence and out of these there emerges a fragrant and intimate personal happiness. The shared experience blossoms into the common responsibility and the highest flowering of all comes with the recognition that the important thing in life is not nearly so much the ability to do good work as the ability to create conditions in which it can be done.

This is the essence of leadership—to create conditions in which good work can be done and its truest test is not any one leader's indispensability but rather the ease with which he can be replaced, for as Lao Tze said, "of the best leaders, the people only know that they exist," and "when their task is accomplished their work done," the people all remark, "We have done it ourselves."

NOW IF WE have the tools for developing leadership qualities all ready to hand in our program and in our very purpose how can we apply those tools to our own problems of attracting leadership and training it to do

(Continued on Next Page)

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## Essence of Good Leadership Ability to Create Conditions

(Cont. from Preceding Page)

the administrative tasks required of our governing boards. It is at this point that we always come back to our perennial preoccupation with the need for doing a better job. Tom Watson, Jr., International Business Machine president said recently that his company could make machines that would answer questions provided the facts are previously stored in them. He added, however, that "man will never be able to make a machine that will ask questions—and the ability to ask the right questions is more than half the battle of finding the right answers."

If we ever hope to find our right answers, it seems to me that there are three basic questions which we have to ask ourselves:

- What kind of leaders do we need to invest part of themselves in our program and its proper and progressive improvement?

- After we get them how can we keep them interested and inspired enough to assume something more than nominal responsibility.

- When they have been motivated and trained, how do we make room for them at the top so that our work may gain in true continuity and depth?

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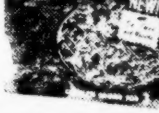


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Newark, N. J., has an Eight-Day

Menu Planners, complete with shopping list and fine Pesach-dige recipes, all for the asking. The Union of Orthodox Jewish Congregations of America has a new Kosher for Passovers products listing, also yours if you write for it. Your local department store may have displays and lists, too.

A new edition of Jennie Grossinger's Art of Jewish Cooking has come out in paper back form. There are several Passovers recipes are very good. It is not to be used as an all-inclusive standard cookbook, which you need besides. But I think you'll find this worth having. It's also a good prize for parties and bazaars.

### POTATO CHREMSSEL (PASSOVER—From the Jennie Grossinger's Book)

4 potatoes, (1½ lbs.) cooked and peeled.  
2 egg yolks  
1 tsp salt  
¼ tsp. pepper  
1 tblsp. potato starch  
2 egg whites, stiffly beaten  
butter or fat for frying

Mash the potatoes and beat in the egg yolks, salt, pepper and potato starch. Fold in the beaten egg whites. Beat the butter or fat in a skillet and drop the potato mixture into it by the tablespoon. Fry until browned on both sides. Serve with sour cream or applesauce.  
Serves six.

### MATZO PANCAKES (PASSOVER—From Jennie Grossinger's Cookbook)

3 matzos  
3 eggs  
1 tsp. salt  
4 tblsp. melted butters or fat  
¼ cup matzo meals  
butter or fat for frying  
Soak the matzos in cold water until soft. Drain well and crush into a paste. Beat the eggs and salt together. Stir in the butter or fat, the soaked matzo and matzo meal. Drop by the tablespoon into hot fat and fry until browned on both sides. Serve with sour cream or stewed fruit prepared with butter. Serve with meat dishes if prepared with fat.  
Serves two to four.

### QUICK POTATO SOUP (PASSOVER—Cornell Extension Service Booklet)

1 quart milk  
¾ cup grated potato  
2 tblsp. grated onion  
1 tblsp. salt  
¼ tsp. pepper  
2 tblsp. butters  
¼ tsp. nutmeg  
½ cup chopped celery leaves  
Combine all ingredients in a heavy saucepan. Bring the mixture to a boil, and let simmer for 20 minutes, stirring often. To improve the flavor, let the soup stand from 15 to 20 minutes then reheat and serve.  
Serves six.

### FRUITED VEGETABLE KUGEL (PASSOVER—From Leah Leonard's Jewish Holiday Cookbook)

½ cup matzo meal  
¾ cup sugar

New formula



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(U)



½ tsp. cinnamon or nutmeg  
½ tsp. salt  
1 tsp. grated lemon rind  
2 tblsp. lemon juice  
1 cup each, grated carrot, tart raw apple, white potato and sweet potato  
¼ cup raisins  
½ cup dates, figs and/or prunes, chopped or diced fine

(Continued on Next Page)



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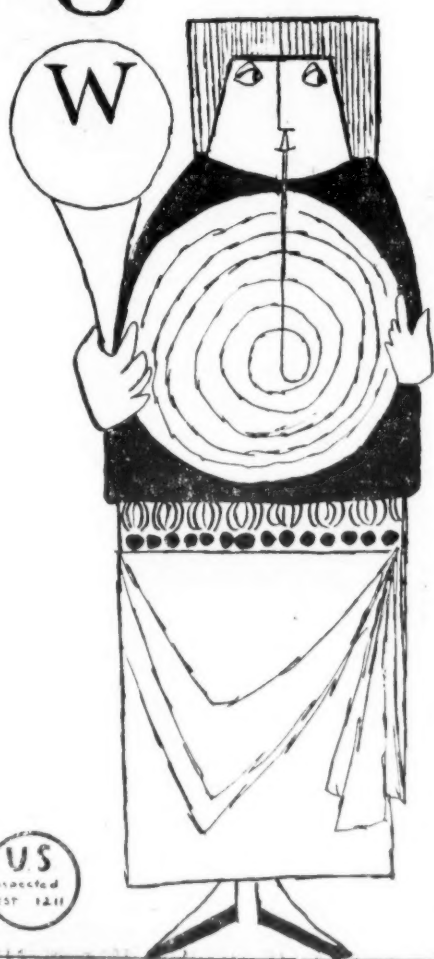
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# PASSOVER SHOPPING GUIDE

## RABBIS SPLIT ON CAPITAL PUNISHMENT

By ALFRED K. ALLAN

NEW YORK (P.O.) — Should Jews oppose capital punishment? This question was raised anew this past week by a number of rabbis because of the case of Caryl Chessman.

Rabbi Gilbert Klapperman says that, "The Bible definitely provides for capital punishment. Deuteronomy and Exodus contain specific references and sentiment in favor of capital punishment."

Rabbi Pinchus Teitz (Orthodox) of Elizabeth, N. J., said, "Jewish law doesn't prohibit capital punishment. Anyone speaking in behalf of Judaism cannot say that capital punishment is prohibited."

Rabbi Robert Gordis (Conservative) stated emphatically, "Capital punishment ought to be abolished. It is outmoded. There is no rational reason for capital punishment."

Speaking of the Chessman case in particular, Rabbi Gunthers Hirshberg said, "Circumstantial evidence would have been inadmissible in a Jewish court. Society has a right to protect itself against the element of crime in it, but has no right to take revenge. Must we, in punishing the criminal, become like the criminal?"

**RABBI ISRAEL GOLDSTEIN** of Congregation E'nai Jeshurun believes that, "if a referendum were taken today among rabbis the vast majority would be against capital punishment."

Rabbi Judah Nadich of Park Ave. synagogue says that the Biblical phrase "an eye for an eye" meant monetary compensation for damages, "only in the case of murder was the verse to be taken literally."

"Statistics do not show that the death sentence works better than life imprisonment as a deterrent to murder, and vengeance is an idea we should outgrow for the progress of civilization."

**Jewish Owned Company Stops Nazi Items Sales**

NEW YORK (P.O.) — The Z. M. Military Research Co. has discontinued selling portraits of Nazi leaders and other "souvenirs" after The POST and OPINION learned that the company is owned by a Jew.

Among the choice items were: 8x10 glossy photos of Hitler, Himmler and Goering, a wall plaque of Hitler in polished bronze priced at \$40, and other Nazi relics including Hitler Yotuh Knives and daggers, swastika flags and pennants, Nazi party pins and bayonets.

Spokesmen for the company were rather tight-lipped when asked about Jewish ownership of Z.M.

## WHAT FOODS THESE MORSELS BE

(Cont. from Preceding Page)

or parve fat

1/2 cup hot melted schmalztz

Combine all dry ingredients in a mixing bowl, then add the grated lemon rind and juice. Prepare the remaining ingredients and pack tightly for measuring of each in turn. Heat the fat in the pudding dish to be used and combine both mixtures before stirring into the hot fat. Turn into the greased pudding dish and bake 50 to 60 minutes at 350 degrees or until nicely browned. Serve plain or with lemon sauce. Or top each portion with stewed fresh or frozen rhubarb, slightly sweetened.

Serves six to eight.

### EASY 'GRATED' POTATO KUGEL

(From the Deborah Ross Kitchen of Manischewitz)

6 medium potatoes (2 1/2 lbs.)

1 large onion

1 large carrot

1/4 cup matzo meal

1 1/2 tsps. salt

1/4 tsp. white pepper

2 eggs, beaten

1/4 cup peanut oil

Pare vegetables and put through a meat grinder, using the fine blade. Add remaining ingredients and mix thoroughly. Pour into a well greased 1 1/2-quart baking dish. Bake in a moderate oven (375 degrees) about one hour or until top is browned and crisp

at the edges.

Serves six to eight.

### MUSHROOM STUFFING

(PASSOVER—From Cornell Extension Service Booklet)

1/2 lb. fresh mushrooms

1 medium onion, grated

2 tbsps. fat

1 tsp. salt

1 tsp. salt

2 eggs, separated

6 tbsps. water

6 tbsps. matzo meal

dash of pepper

1 tbsps. chopped parsley

Slice the mushrooms thin and saute them with the grated onion in fat until tender; add salt. Set aside to cool. Beat the egg whites until stiff. Fold in the yolks and the water. Gradually fold in the matzo meal and pepper. Fold in the mushroom mixture and the chopped parsley. For roast poultry, or veal. Yields three cups.

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## WOMEN'S VIEWPOINT

### EISENDRATH'S ATTACK ON WOUK'S CONCEPT OF REFORM JUDAISM CALLED JUSTIFIED

By HELEN COHEN

While I haven't yet read Herman Wouk's "This Is My God," I have gone through most of his previous writings and, up until "Marjorie Morningstar," was most impressed. Of "M.M.," I must say that my reaction—about three-quarters through the book—was that both of us, author Wouk and reader Cohen, decided at just about that point: "Why in heaven's name was this story began in the first place?"

But to get back to his latest effort, I feel that Dr. Maurice Eisendrath has a legitimate complaint in the latest issue of "American Judaism" when he rebukes Wouk on his presentation of Reform Judaism in "This Is My God."

"His somewhat too self-righteous disclaimer of scholarship does not absolve him from presenting the case of Kal Yisroel fairly. He voluntarily undertook to describe Judaism to ill-informed Jews and to non-Jews; it is a disservice to the One God he seeks to praise that he has chosen to denigrate fellow Jews. Reform Judaism, he writes on p.244, came into being 'to make the religion easier and more attractive in modern terms.' Not a word about the earnest search for intelligibility or the honest effort to shape a meaningful ritual. Not a word about the myriads redeemed from assimilation and saved for Judaism by Reform, not a word about its great seminaries, its scholarly leaders... 'The formulas of dissent,' he writes, 'make a pleasant compromise for people who want an easier life than the law asks, or who have little training, yet want a taste of Judaism.'

"To non-Jews," continues Eisendrath, "the implication is inescapable that all Reform and Conservative Jews must be (1) lazy and (2) ignorant."

DR. EISENDRATH also remarks on the fact that while Wouk is quick to quote from

non-Jewish scholars, he doesn't seem to be acquainted with the "lucid and pertinent works of Milton Steinberg, Maurice Samuel, Abba Hillel Silver, Solomon Freehof, Orlinsky, Ginsberg and his classic 'Legends'... to cite but a few."

While it is difficult to excuse Wouk, since an author, he is aware of the vast array of knowledge at his fingertips if he but walk through the doors of the library, and he could have done a little studying on that subject it should be stressed that this is the same line of argument he hears from his spiritual leaders—the dissenters are those who are lazy and ignorant. How they can get away with this argument is difficult to discern, when one has only to answer, you mean you consider Rabbi Stephen Wise ignorant and lazy? Or Abba Hillel Silver or Milton Steinberg or Joshua Leibman or Solomon Goldman or Mordecai Kaplan or Nelson Glueck or Jacob Weinstein? Is it not rather that these learned, devoted men could not accept the tenets of Orthodoxy?

Let Wouk read the biographies of Isaac Mayer Wise and Solomon Schechter, founders of Reform's Hebrew Union College and the Conservative Jewish Theological Seminary, to see if he can detect a single lazy, ignorant undedicated bone in their bodies.

Let him read the history of Reform in Germany and see where the emphasis lay.

ARE THE Protestants who broke away from the mother church accused of doing so because of laziness and ignorance? This smacks too much of the big lie. Repeat it loud and often enough and, though the truth is in full view, some accept the falsehood.

I see that American businessmen are in the market for Brit-

ish secretaries, mostly for status. That cultured accent is supposed to be more helpful "than a carpet on the floor" explains the news item in the dailies.

Besides which the British gals can spell, we are told, are more polite, reliable, and work harder.

Well, as for reliability, politeness and industry, we can assume that after a few months or so in the American environment, those paragons will have taken on most of the local coloring, going in for the same coffee-breaks and clock watching I hear about. Not that I approve, you understand. I was brought up in the depression when you worked hard for your pay or you got sent on your way, so this practice of wasting the boss' time doesn't appeal to me.

BUT THAT is what the newcomers will observe, and that is what their typical reaction should be—to follow suit. So that argument in favor of British help is weak.

Their accent and spelling ability are another matter. How about you Yankee secretaries fighting fire with fire. Learn how to spell. And either take a year off in Canada or Britain or let a British subject teach you the tongue. You learn French or Spanish, don't you? If it's that valuable, why not the king's English?

#### FRENCH JEWS URGED NOT TO APPROACH NIKITA

PARIS (P.O.)—French Jewish organizations were warned against approaches to Soviet Premier Krushchev about the situation of Jews in Russia so that a repetition of the fiasco that took place in the U.S. last fall won't reoccur.

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# PASSOVER SHOPPING GUIDE

## Torrent Of Meaningless Words Will Not Clear Up Aliyah Muddle

By Z. M. FRANK

On the same day that the New York Times hid the story of Ben-Gurion's visit on an inside page, it featured on the front page a report by Moshe Brilliant from Tel Aviv, that the Association of Americans and Canadians in Israel, at its ninth annual convention, "balked" at adopting a resolution to call for aliyah from the United States and Canada.

As an eye-witness, I want to offer my comments.

Moshe Brilliant was right in using the word "balked." But I disagree with his interpretation. Brilliant explained that Americans and Canadians in Israel felt they have no right to induce others to follow their example until the economic situation in Israel improves or until Israel's government learns how to handle settlers from the West. Another explanation he gives is that the Association did not want to get involved in a delicate question such as calling on aliyah from America.

As I see it, only the second explanation is correct. The first one is not. Of course, there are frustrated and disgruntled Americans and Canadians who may vent their spleen on refusing to call on others to come to Israel, though they themselves are determined to stay on to the bitter end. Moshe Brilliant saw that mood as dominating the convention.

I saw the very opposite.

It was a good convention, marked by a spirit of optimism

and determination to improve the conditions for Americans and Canadians in Israel and thereby encourage others to follow. What is more, there was a confidence that at last the Association was really in a position to do things.

But the Association, though it has made excellent progress in the past few years, is not yet sufficiently well organized to have been able to handle such a delicate situation as a resolution on aliyah. Such a resolution should have been prepared in advance, worded very carefully. It is ticklish business.

You have, on the one hand, Abraham Redelheim, who talks, talks, talks, aliyah, and is not helping it. You have, on the other hand, Rose Halpern, who is allergic to the very mention of aliyah in public, but who is the only member of the Jewish Agency in New



York to have done anything to help the Association. You have Ben-Gurion calling for aliyah and Silver arguing who will run his temple in Cleveland if he goes to Israel. You have Goldstein making an excellent speech to help aliyah and the Association of Americans and Canadians in Israel, but not doing anything about it. You have Gabriel Cohen demanding a special Zionist Conference to issue a call for aliyah from America and Murray Greenfield, who did come to Israel in 1947 and has stayed here, opposing such a conference as impractical.

The business of the Association is to help Americans and Canadians in Israel in their settlement problems in Israel in the same way as the South African Federation and the British Zionist Federation in Israel help their people. The difference only is that while the South Africans and Britishers get help from

Zionists in South Africa and in Britain, the North Americans get a press conference by Redelheim. The little help they began to receive now is of very recent vintage, still unorganized and insecure.

The South Africans and British settlers have housing projects, low rate mortgages, employment services, legal assistance and what not. The Americans are just beginning to develop them.

The question is: What is more important? Is it to help an American who comes here get a job and an apartment at a reasonable rent and help him cut the red tape of the Israeli bureaucracy and battle with the Israeli authorities for a better exchange rate and other things to encourage Americans? Or is it to compete with Ben-Gurion in issuing calls for aliyah without

doing anything about helping the settlers?

I think Rose Halpern is all wrong in her opposition to proclaiming the principle of aliyah. But I still think that at this stage it is better to help aliyah without resolutions than to adopt resolutions and issue calls without helping odlim adjust themselves in Israel.

And I think the best solution would be a strong organization in the United States and Canada to help aliyah an odlim establish themselves in Israel.

Let there be an Association of the Friends of Americans and Canadians in Israel to finance mortgage companies, housing, employment offices, ulpanim for Hebrew, a bank to loan money to small investors, a bank to give loans at low rates to interest to any kibbutz which has a substantial percentage of Americans and Canadians. Let that organization be free from any party politics and any ambitions of existing Zionist leadership and any allergies about aliyah. That is the real solution.



### Anti-Aircraft Defenses for Israel

LONDON (P.O.) — Britain contemplates furnishing Israel with new anti-aircraft defenses, the London Observer reported recently.

Stating that Britain's policy toward the Middle East entails the maintenance of "some kind of a balance" of arms, the Observer declared that, in the present situation regarding armaments held by the United Arab Republic and by Israel, more arms aid for Israel is called for.



Rose Halperin



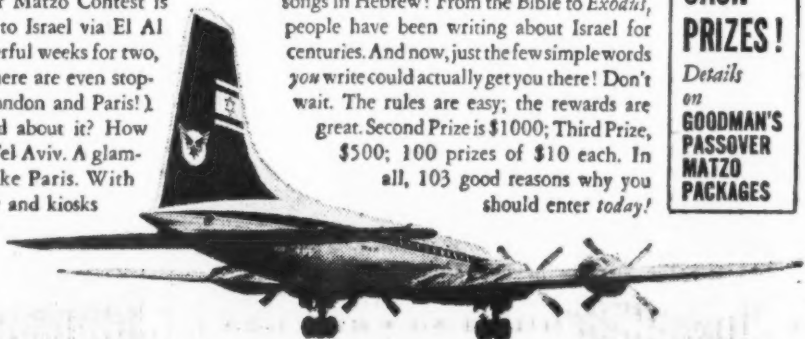
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and sidewalk cafes. Or to spend dazzling days in brilliant white Haifa. Or to wander through Jerusalem where even the stones are alive with history. Or how it would feel to spend a day at a kibbutz. Or visit Capernaum and the synagogue that has stood since Biblical days. Or watch the Israeli cowboys round up cattle, singing trail songs in Hebrew! From the Bible to Exodus, people have been writing about Israel for centuries. And now, just the few simple words you write could actually get you there! Don't wait. The rules are easy; the rewards are great. Second Prize is \$1000; Third Prize, \$500; 100 prizes of \$10 each. In all, 103 good reasons why you should enter today!

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## IMPORTANT CHANGES

The news should become official shortly about the new American corporation which will supplant the American section of the Jewish Agency.

That Dewey Stone will head the organization will be well received. This is a happy choice, as is also that of Dr. Joseph Schwartz, if it should turn out that he will be the American named to conduct actual disbursement of the funds of the new corporation in Israel and elsewhere.

**BOTH OF THESE** men have the confidence of the American Jewish community, and of Israel too. Their long years of service to Jewish causes have made them princes in the sense that they belong to Jewish tradition.

The new corporation removes from the hands of official Zionist bodies all financial matters as far as the U.S. Jewish community is concerned. When some years ago fund-raising for Palestine was taken away from the United Palestine Appeal (now the United Israel Appeal), the distribution of funds still remained within control of the Jewish Agency. Now even this last, and most important control, by Zionists has been removed.

**WHEN THE OFFICIAL** pronouncement is forthcoming, it will be seen that between the non-Zionists in the United Jewish Appeal and the non-Zionists who will come to the new corporation from the Council of Jewish Federations and Welfare Funds, a majority of the twenty-one places to be filled will be in non-Zionist hands.

The new corporation could be composed, as it will be, of a majority of non-Zionists because the distinction between a Zionist and a non-Zionist is slowly disappearing. There are left practically no important differences.

As far as the emergence of Dewey Stone, he of course if no newcomer to the American Jewish scene. He it was, as we reported here a year or so ago, who negotiated the return of Dr. Abram Sachar from his retirement as head of the Hillel Foundations to assume the presidency of Brandeis.

As president of the American Friends of the Weizmann Institute, he has provided that institution with the kind of resources, both financial and human, that has already made it one of the world's finest institutions for pure research.

**THERE IS INTERESTING** speculation also, in the close friendship between him and Abba Eban, whose career has a parallel to that of President Eisenhower's, who in being groomed for the presidency, held the post of President of Columbia University. Eban, who is often referred to as successor to Prime Minister Ben-Gurion, is currently president of the Weizmann Institute.

Stone also is a former president of the United Israel Appeal, a top leader in the Joint Distribution Committee, and the United Jewish Appeal, to which latter his gifts have totalled well over \$100,000 annually. A new England industrialist, he hails from Brocton, Mass., which makes him like most leaders of U.S. Jewry today, a non-New Yorker.

**A NEW DAY IS** dawning for the U.S. Jewish community, and failure to appreciate it, or to contend for old established ways and institutions can be a mistake.

Out of this new arrangement replacing the American section of the Jewish Agency will come a whole new realignment, and only the unrealistic will refuse to accept it. They should be like Dewey Stone, a staunch supporter of the institutions in American Jewish life as we have known them, but a man with the stature to recognize change and to want to be part of the new rearrangement so that he can contribute of his wisdom and experience to make the period of transition as smooth and as successful as possible.

## HAS THIS BEEN CONSIDERED?

There are many impediments to the successful operation by Jewish agencies of conversion activities, but the most serious one hardly seems to have been considered.

The American Jewish community is upper middle class, with a crying lack of security.

**THOSE WHO MIGHT** be attracted to Judaism will not be the upper middle and top class of non-Jews. Rather it will be the lower class.

These lower-class people will never be accepted into the Jewish community unfortunately, and will always be outcasts.

In other words, although we Jews can't get into the upper class and one national Jewish organization has even set as part of its program the breaking down of this barrier, we keep a tight rein to prevent the working-class Jew from breaking into our level. We do this by a system of dues. There may not be the same high barrier separating the working-class Jew from the upper middle class Jew as there is between this middle class Jew and the upper non-Jewish classes, but both barriers are strong enough so that hardly anyone passes over them.

**WE THINK THAT** this condition—one making Judaism in America a rich man's religion—will be the big stumbling block to successful conversion activities.

## The EDITOR'S CHAIR . . .

**THEY DON'T** make better newspapermen, Jewish or otherwise, than Bob Gamzey, publisher of the Intermountain Jewish News. By coincidence, Bob and this chair both discussed the same question—that of Jewish college youth—in recent weeks.

We believe that Gamzey's conclusion parallels our own—that Jewish college youth is striving for Jewish values, but is hamstrung by the moral depravity of the world in which their parents travel, both Jewish and non-Jewish, and the lack of standards for Jewish living.

The "Mile High View" is not dissimilar to this "chair." The net effect of Gamzey's writing is to stir up discussion about a vital question—the role of Jewish fraternities on the campus, and the problem of the Jewish student on campus whether organized or not.

Our own view is that Jewish fraternities and sororities are a disgrace. They are part of the corruption of our day and they worship false values. Their effect on the campus is only one of divisiveness, and the fact that the fraternities and the sororities boycott, in effect, Hillel is the best evidence that these organizations are not Jewish, but in effect anti-Jewish.

**HERE ARE SOME** comments from "Mile High View":

"Speaking at the Phi Sigma Delta fraternity regional alumni association last week, I suggested that American Judaism's stakes are so high that every resource on the campus should be utilized to reach the Jewish collegian at least with a minimum of Judaic knowledge and inspiration. The so-called Jewish fraternity and sorority, despite its new challenge of non-discriminatory pledging that is becoming part of university regulations throughout the country, should inject some Jewish spirit and content into their house activities. Friday evening dinner should reflect the Sabbath spirit. Jewish professors, the Hillel rabbi and nearby rabbis and community leaders could be invited to lead discussions on Jewish topics.

"College students want to know about their faith. Look magazine reported that on the campus today, young people are engaged in serious 'bull sessions,' asking themselves what is the meaning of life and the nature of God in a nuclear era when their careers and entire world can be blown up by hydrogen bomb missiles before they graduate . . .

Rabbi Milton Elefant, Colorado U. Hillel director, recently reported that the new Hillel House at Boulder jacked up attendance to 100 at major functions. That's 25 per cent of the Jewish enrollment at Colorado U. For Hebrew classes and significant discussion groups, the percentage is much lower.

The C.U. Hillel director stated that while "the home background is an essential ingredient in the religious education and Jewish learning of the child," many other factors explain what he calls "the impoverished condition of Jewish interests of our college youth." These include the influence of science, philosophy, psychology and other college teachings that challenge religious thinking, especially when Jewish education is either non-existent or merely a stunted childish memory when discontinued after bar mitzva. Rabbi Elefant deplored the lack of disciplined youth to undertake the discipline of study to learn about their Jewish heritage. He said youth wants to know, but not badly enough to study. But the C.U. rabbi sees hope. "I have often seen the light in the eyes of the students who have tasted of the fruits of spiritual enlightenment," he said, "if the energies of this light can be harnessed, there is hope for man and for the Jewish heritage."

"Rabbi Elefant, leading the B'nai B'rith Seminar discussion of 'Ethics on Campus,' blasted widespread cheating on examinations, use of frat files of past exams, conformity to low mass standards of behavior, manipulation of influence to attain advantage, reliance on frat status instead of personal scholastic achievement, drinking and immorality.

Comparing collegians today with pre-war students, the C.U. Hillel director deplored current lack of hard work and study. He decried a general pessimism on the campus about the future, and failure to grapple with problems and take courageous, unpopular positions on social and moral issues. He accused the student body as a whole of lacking integrity in social relations and disrespecting human dignity by overemphasis on fraternities as a sign of merit. Conspicuous by his absence is the "celebrated Jewish scholar" of yore.

"This is the soft underbelly of our society," Rabbi Elefant declared, referring to the absence of the time-honored virtues of hard work, study and reverence for God and human personality. Much of the fault lies with the adults, he said, pointing

to their example of corruption in high places, TV scandals, payola, athletic scholarships, and manipulation. Students elect to adjust to this kind of world, rather than fight it.

While leveling these charges against students of all faiths, Rabbi Elefant referred again and again to the tendency of Jewish students to seek acceptance by the non-Jew by bowing down instead of standing for Jewish ideals. He agreed with Attorney Myron Rubin's and Bernard Scharf's suggestion that the home is basically at fault, making it too easy for youngsters who don't have to struggle any more for education and successful careers. Rabbi Elefant accused frats of forcing students of good religious home background to violate their moral principles. . . .

Prof. Bernard Spilka, Denver University psychology professor and part-time Hillel counselor, could take heart from the interested, dedicated youngsters who lead D.U. Hillel. Prof. Spilka observes that, "granted an aversion to ritual and holiday observance by a substantial number of Jewish students, this does not denote a rejection of Jewish values, but partially a lack of information regarding the role of such behavior in the Judaic tradition, plus an element of immaturity." Judaism always "placed a premium on intelligence, learning and scholarship."

He reported that off beat manifestations of "intellectual Judaism" among eastern collegians who are reported in the National Jewish Post to be ashamed of their religion are unknown among D.U. students.

**WE'D LIKE TO** tell you about a new acquaintance, but our pen is not that facile that we can do an adequate job, so we'll just call your attention to him, and hope that some day when we're writing purple prose we can handle the man adequately.

He's Parker Snyder, publisher of The Daily Standard, of Celina, O., a town of 8,000 souls in west central Ohio. Parker is not Jewish, and we made his acquaintance through correspondence. His grandfather's brother bought the Standard for \$1,000 in 1848, and since then, three generations have published it with high distinction. The paper fought the Klan and the Populists (anti-Catholics) and Parker tells with glee of the time his father went down a line stretching way down the street paying off subscribers who were cancelling subscriptions because of the paper's fight against the Klan.

**WE DROVE OVER** to Celina last week to meet Parker and his family, and he's refreshing personality—a rugged individualist who can't stand domination by anyone and whose paper speaks out more forthrightly against injustice than any I've read in years.

Parker has a hobby, which is what I'll close this piece with. He collects Rolls Royces, and currently is building an elaborate garage to house them. When I inquired how old were the four we were told he has currently, he was insulted, because, as he rebuked me, these cars do not age, and such a question is impertinent.

**IF YOU EVER** get to feeling low about the state of democracy in the U.S. we suggest a trip out to see the man—you'll come away imbued with the idea that there is nothing so substantial in America as the love for freedom, and that as long as people are willing to go to extremes to defend their views and express them, we're safe from all the crackpots, and, as Parker would say, from the Republicans too.

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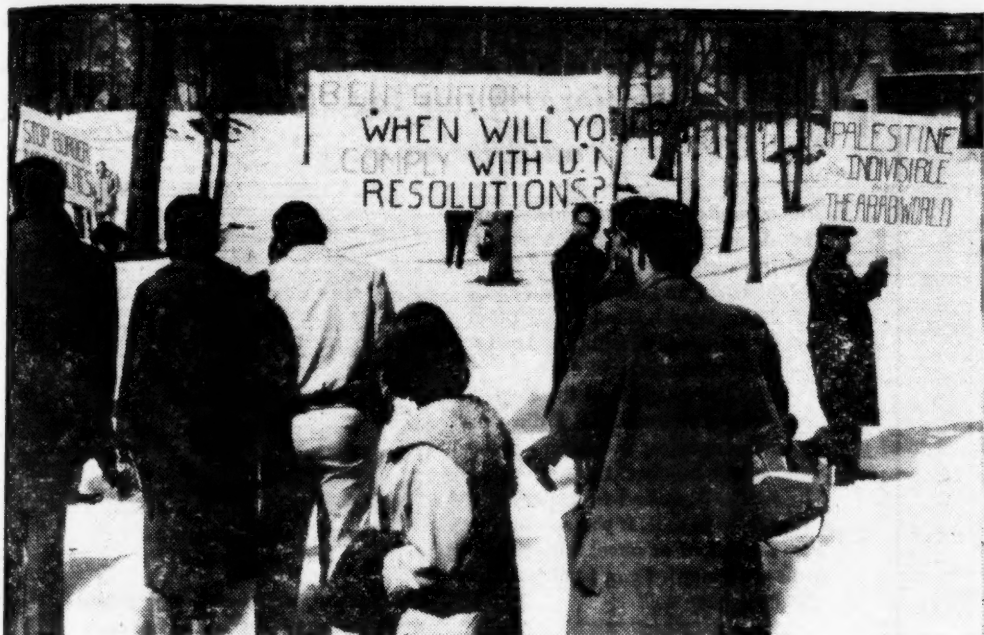
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FRIDAY, MARCH 25, 1960





## Out to Meet the Foe

These Boston University's students are moving out of the behind-the-lines campus area to "do battle" on the front lines of the Sheraton-Plaza hotel where Premier Ben-Gurion stayed in Boston.



## Ben-Gurion Go Home

Premier Ben-Gurion's journey was heralded along the way by inevitable Arab pickets carrying placards with an assortment of profound themes. This Boston University students paraded back and forth in front of the Sheraton Plaza in Boston's Copley Square where Ben-Gurion stayed.



## Admiration

Israel's President Ben-Zvi (left) discusses historical research at the Hebrew University of Jerusalem with U.S. Ambassador to Israel Ogden Reid. Ambassador Reid expressed great admiration for the Hebrew University's achievements to Mr. Ben-Zvi, who is Honorary President of the university.



## Spend A Year In Israel

Speaking at the Jewish Theological Seminary, Premier Ben-Gurion said American Jewish students, especially those studying for the rabbinate, must round out their education by spending at least one year in Israel. He told the Seminary students, "to work, to build, to create even to suffer with us—and, if God forbid the necessity should arise, to fight with us." He is shown here being greeted at the Seminary gate by Dr. Louis Finkelstein, Seminary Chancellor and Israel Ambassador Harmon.



## Long-Awaited Day

This could be any college campus in America but it turns out to be graduation ceremonies at Bar-Ilan University in B'nai B'rek, a few miles from Tel Aviv. The school is religiously-oriented.



## Holds Down the Fort

Although key Israeli leaders were found in all parts of the globe the past few weeks (Ben-Gurion and Moshe Dayan in the U.S., Shimon Peres in Paris and Abba Eban in Scandinavia), President Ben-Zvi remained at home holding down the fort. He is shown here conferring with a visiting dignitary from Ceylon. Ben-Zvi took a sojourn to Belgium and Holland last year.



## Lunch Counter War Stirs Brandeis

WALTHAM, Mass. (P.O.)—The Southern "lunch counter war-of-nerves" stirred the Brandeis University campus in the wake of a mushrooming wave of concern that has swept numerous Northern colleges.

The alleged "silent generation" on the nation's campuses is

aroused by the Southern demonstrations, despite the fact that most college students rarely get excited by national or international issues.

One-hundred-and-forty students attended a meeting for Brandeis picketeers. Three Woolworth stores were picketed by Brandeis students.

## DEATHS

### Noted Cantor Dies at 106

NEW YORK (WNS) — Cantor Avrelele Orenstein, believed to have been the oldest Jew in the United States, died. He was 106.

Cantor Orenstein held cantorial positions with some of the most prominent synagogues in New York.

### No-Confidence Motion Beaten

JERUSALEM (P.O.) — The Knesset overwhelmingly defeated a Communist motion of no confidence in the Government over Premier Ben Gurion's meeting with German Chancellor Adenauer. The vote was 59-3.

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VIVACIOUS, ATTRACTIVE, kind Orthodox-American, Chicago lady with prestige would like to meet gentleman 52-62 years of age. Write Dept. 809, P.O. Box 1633, Indianapolis 6, Ind.

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MERCHANT—48, 5'8" tall, 160 lbs., (European) Canadian-Citizen, never married, speaks several languages, means, seeks lady for marriage. Please send detailed letter with photo to Dept. 810, P.O. Box 1633, Indianapolis 6, Ind.

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MODERN CANTOR & RABBI Available together Cantor has rich tenor voice. Rabbi is excellent orator and preacher Service planned along liberal lines. Available for Sedormim only, or for entire week of Passover. Write Dept. 572, National Jewish Post, 84 Fifth Ave., N.Y. 11 N.Y.

CANTOR Beautiful cultured tenor voice. Good musical background. Able to teach Bar Mitzvas and train choir. Seeks yearly position in a Traditional Synagogue. Write Dept. 577, National Jewish Post, 84 Fifth Ave., New York 11, New York.

MODERN CANTOR-TENOR With beautiful Nusach style Kwartin is looking for position for the High Holidays. Taperecord available. Write Dept. 3056, P.O. Box 1633, Indianapolis 6, Indiana.

CANTOR—Tenor voice, mid-thirties, married. Eleven years with present congregation wishes to change his position. Yeshiva and University background. Good musician, can train and conduct choir. Experienced in Hebrew and Bar Mitzva teaching and youth group activities. Will be available for interview after Shavuoth. Write Dept. 3054, P.O. Box 1633, Indianapolis 6, Indiana.

PRINCIPAL-TEACHER — Elementary and high school departments, excellent Jewish background, college degrees, highest references, wishes to change his position for the coming year. Write Dept. 3038, P.O. Box 1633, Indianapolis 6, Ind.

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QUALIFIED DIRECTOR — Dynamic approach to Jewish life seeks Temple-Center position. Many years Community Center field and camping. Also experienced in administration of Jewish Educational Program and Hebrew School curriculum. Excellent references. Write Dept. 3060, P.O. Box 1633, Indianapolis 6, Ind.

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RABBI—Ordained, excellent academic background would take into consideration a challenging pulpit. Good speaker, efficient organizer and also experienced in interfaith work. Write Dept. 3051, P.O. Box 1633, Indianapolis 6, Indiana.

CANTOR — Operatic Cultured tenor voice, experience in choir training, highly qualified in teaching and youth work. Married. Seeks yearly position. Excellent references. Former positions — Melbourne, Australia, London, England, and in U.S.A. Reply Dept. 3046, National Jewish Post, 84 Fifth Ave., New York 11, N.Y.

RABBI—Thirties, highly qualified and talented, excellent speaker, aggressive and dynamic, well experienced in all areas of synagogue and community service and in all phases of Jewish education and youth work. Wonderful opportunity for conservative or liberal congregation in need of capable and dedicated Rabbi. All details in first reply, please. Write Dept. 3063, P.O. Box 1633, Indianapolis 6, Indiana.

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### Positions Open

EXECUTIVE DIRECTOR—Wanted for medium size South West Conservative Congregation. Write, stating profile and minimum salary to Dept. 3053, P.O. Box 1633, Indianapolis 6, Ind.

EXPERIENCED TEACHER—Cantorial abilities preferred. Write Rabbi S. Rabinowitz, Congregation Beth Jacob of Scottsdale, 4343 W. 83rd St., Chicago or phone Ludlow 2-4439 or Garden 3-5808.

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JOSEPH HYMAN — Well known manager of leading cantors. Synagogues and temples, requiring services of a full-time or Holiday Cantor may contact him at Prince Michael Hotel, Collins Ave. at 26th St., Miami Beach, Florida.

A CONSERVATIVE TEMPLE in Connecticut seeks two Hebrew teachers or a couple for the coming school year. Salary commensurate with experience and Religious and secular education. Write Dept. 3048, P.O. Box 1633, Indianapolis 6, Ind.

### TEACHER

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CONSERVATIVE CONGREGATION — 75 miles from New York City, needs full time employee for Congregational School. Qualified teacher Bal Koreh, Bal Tefilah. Write Beth Israel Synagogue, Derby, Conn.

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### Positions Open

LARGE mid-western traditional synagogue seeks the services of an Executive Director with experience in the business management and organizational life of a synagogue. Candidates will please submit a brief biographical sketch to include age, educational background, experience, marital status and expected salary. Write Dept. 3042, P.O. Box 1633, Indianapolis 6, Ind.

LARGE Mid-Western synagogue seeks a competent teacher, with special aptitude for youth work, for the September term. Residence available. Indicate salary requirements. Qualified teachers, preferably with Yeshiva background, please contact Dept. 3043, P.O. Box 1633, Indianapolis 6, Ind.

WANTED — A qualified Hebrew teacher, Cantor and Bial K'riah. Must speak English well. Apply in own handwriting to Dept. 3045, P.O. Box 1633, Indianapolis 6, Ind.

RABBI — For Conservative Synagogue. Salary open. Write full particulars of training, experience, references and family status to Maurice Banen, Box 557, Hibbing, Minnesota.

TEACHER-CANTOR — For established congregation in New England, good conditions. Must be qualified teacher. Write full qualifications and experience to Dept. 3059, P.O. Box 1633, Indianapolis 6, Ind.

HEBREW TEACHER—(well qualified couple considered), for well organized community Talmud Torah. Salary and conditions very favorable for right person. Write in detail to S. J. Leibowitz, 855 Cornell Drive, Dayton, Ohio.

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YOUNG, MODERN, qualified trained and experienced Cantor for complete musical work in large school, officiating at Services in major Conservative Congregation. Reply sending full particulars, photograph, etc. to Dept. 3068, P.O. Box 1633, Indianapolis 6, Ind.

WANTED — Educational and Activities Director for large Conservative Synagogue. Only those qualified to direct and implement youth and educational activities, Junior Congregation, Adult Education (assistant to the Rabbi—no Assistant Rabbi) need reply, giving nature of qualifications and salary desired. Write Dept. 3067, P.O. Box 1633, Indianapolis 6, Ind.

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